The Flaming Sword.

"And He placed at the east of the garden of Eden cherubim and a flaming sword which turned every way to keep the way of the tree of life."—Gen. III. 24.

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Gleanings From the Lore of Koresh.

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THOUGHT.—If you have grasped the idea that the thought of the mind is substance, but that in the mind it is in its discrete degree, you may further conceive the possibility of its compression or formulation into concrete and tangible substance or matter. Just as the fluids of the body, for instance, may be solidified to flesh and bone, so may thought be transformed to tangible substance.—II, 9, 276.

TIME PERIODS.—There are seven great periods of time marked by special epochs, and in their relation to the movements of the physical heavens, they are controlled by the action of the seven planets in their relation to the zodiacal cycle or Mazzaroth. These seven periods or distinct divisions of time embrace a cycle of 24,000 years. This is the length of time marked by the movement of the sign, fifty seconds of a degree every year, through the ecliptic, modified by seven major foreshortenings, reducing the time from what would otherwise be about 25,816, to 24,000 years. This period is a full cycle of Mazzaroth, hence one year; but, according to its relation to another cycle, it is seven days or one week of a still greater cycle or grander year. Mazzaroth, or the zodiacal belt, as a year cycle, is divided into twelve sections, but as a week of another cycle it has seven divisions; divisions into days of one week, for the grand movement, with periods of about 3,500 years for one day. In this period of 3,500 years, we have a night and a day; the average being about 1,700 years or a little more. It is in this cycle of seven days or about 24,000 years that the work of our full series of creation progresses, and in which the seventh or last part, the sabbath, is involved. The ordinary week being a corresponding cycle of a lesser period, it was made the natural symbol or sign of the greater division. Through Moses, the seventh day or Saturday was appointed as the symbol or sign of the great Sabbath of God.—II, 9, 281.

SIN AGAINST THE HOLY GHOST, THE.—In the commencement of the Christian dispensation, the special outpouring of the Holy Spirit inaugurated the transformation from Judaism to Christianity. The sin against the Holy Spirit, or Holy Ghost, was one that could not be forgiven during at least two ages. "Therefore I say unto you, though every other sin and blasphemy will be forgiven to men, yet the blasphemy of the Spirit will not be forgiven. For whosoever may speak a word against the Son of man, it will be forgiven him; but he who may speak against the Holy Spirit, it will in no wise be forgiven him, neither in this nor in the coming age." This is rendered from the original Greek, and the word *aion* is given its true meaning; namely, age.

The Holy Spirit was shed upon the church at the commencement of the Christian dispensation. What is the sin against the Holy Ghost? It is simply the rejection of the Spirit when shed forth. Any sin against the Son of man (the Lord) could be forgiven, but the sin against the Holy Spirit could not be forgiven, at least for two dispensations. What is the reason it could not be forgiven? Because the Holy Spirit contained the seed of regeneration (re-production), and if rejected the spirit was not received; therefore the divine germs could not be planted, and regeneration could not be effected in those who did not inbreathe the germ or seed. Those who accepted the Holy Spirit received the germ of reproduction, and the process of regeneration became operative.

Said Jesus: "He who may speak against the Holy Spirit, it will in no wise be forgiven him, neither in this age nor in the age to come." Who committed the sin against the Holy Spirit? The Jews, particularly, rejected the Holy Ghost. The Lord speaks of two ages in which the rejecter

could not be forgiven. This age and the age to come. "This age" must have referred to the Jewish, which did not terminate fully till the destruction of Jerusalem, some years after the crucifixion of the Lord. The age to come referred to the Christian age, which will terminate with the resurrection of the dead.—II. 6, 184.

"Bring Hither Those my Enemies and Slay Them Before me."

That the recent gold scare was a Wall Street conspiracy, there is no longer room for doubt, as the following from United States Treasurer Nebeker conclusively proves: Don't you consider this late concerted movement of Wall Street one to be deprecated?

I do. It is altogether wrong. We are informed today that some of the gold supposedly shipped to European firms was really sent out of America by New York bankers simply to create a stringency in the money market. Of course they sought to make business active, as it must always be when bonds or stocks fluctuate. But they were seeking to force an issue of bonds for their own profit.—*National Watchman.*

It is said that every firm exporting gold, save one, was a Jew firm. The Jews who were broken of their power, nineteen hundred years ago, and overwhelmed and destroyed by a signal and terrible overthrow and destruction, are here again, re-embodied and resurrected. According to the teaching of the Bible, there will be a resurrection of the righteous and of the wicked who were on the earth in the time of Jesus. Both those who accepted him (who in the end of the age, by re-generation will have become righteous, who will enter into life such as he had) and his enemies, persecutors and destroyers will appear again on earth. Says Jesus, "Marvel not at this: for the hour is coming, in which all that are in their graves, shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life, and they which have done evil, unto the resurrection of damnation." Paul says: "And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and of the unjust."

Now, in the end of the age, those cruel, murderous Jews who killed their Lord when he came to his own, and his own received him not, are here. They are just as selfish and devilish in their natures as they were then, and whereas they then ruled and owned one nation, now, by means of that masterpiece of the devil's devising—money—through the cruel power with which they have endowed it, they are coming to own and rule the world. I have said *they,* because the governments of the nations are simply the chessmen with which they play their high-handed game. It is said, to their boast, that they will own the world in revenge for the wrongs they have suffered at the hands of the hated Gentiles. No pirate was ever more merciless to his helpless victim than the average Jew usurer to the poor Gentile creditor whom his manipulation of the country's finances has forced to become his creditor. Owning the money of the world, they own or control the newspapers, and manufacture the public sentiment that suits them. The blind Samson of labor is becoming suspicious that all is not right, when he finds, year after year, in this country whose freedom his forefathers purchased with their blood, the conditions of mere existence becoming harder and harder, and the ability to hold on to his possessions, less and less, vast areas of this once land of the free and home of the brave being aggregated as possessions of Jew bankers' syndicates, to be cultivated by an enslaved, tenant peasantry, instead of self-reliant, independent freemen, as their noble sires intended. So ominous of disaster to the permanence of the reign of Shylock has the notable discontent and restlessness of labor become, and so loud and threatening does its voice of indignant protest become that tyrants sometimes quail and give over their cruel purpose. Such seems to have been the case in the recent effort to force the country to increase its debt and forced contributions to usurers. And now, as often before, the virtuous banker, when he saw that the country was not in a mood to be trifled with, and that to press his apparent advantage might cost him dear, gracefully yielded to the inevitable, in such a way as to gain the unearned reputation of patriotism and liberality by flooding the treasury with gold of which he had no earthly need. True, he might have just as well done the same thing at first and saved all the anxiety and danger his cruel policy was creating. He owed no obligation which it required gold to pay, and if he had, it was easily within his power to draw the gold, when he needed it, out of the treasury. Such diabolism as this case reveals is worse than murder, as it is a conspiracy to draw the life blood of labor, already depleted to the danger point, by a conscienceless set of cormorants, whose cry, "give! give!" is more constant and more importunate than that of the horse leech's daughters.

But the doom of these Jew bankers hastens. When that nobleman, who "went into a far country to receive for himself a kingdom, and return," finally returns, having received the kingdom, he will say, "but those mine enemies who would not that I should reign over them, bring hither, and slay them before me." Note that the same enemies who rejected him, and even murdered him, in their rejection of his government, encounter him when he returns after a long absence, but this time he will slay them. There are two ways of slaying the wicked; one to destroy the wicked out of them and save the men, the other to destroy the men in their wickedness. The former is God's way, and when he destroys all evil he will destroy that, the love of which is the root of every evil, that is, money. When he has accomplished this, which he certainly will do, where will be the power of the mighty, world-owning Jew bankers, who would not have him to reign over them? Will not they, at least in their power as enemies, be slain?—*O. F. L.*

Free trade is one of the fundamental principles of a divine government, or a government where love to the neighbor actuates the mind and impulses the body. When, however, the kingdom of righteousness has so far extended as to reduce to the order of righteous control the otherwise hells of human competism and despair, free trade will have been expugnated from the catalogue of terms, and the necessity for its use relegated to oblivion.

Man has a right only to that for which he performs use.

Shall we Have a Little Common Sense in U. S. Treasury Management?

The vaults of the United States mint at Philadelphia now contain the largest amount of bar silver ever stored in one place in the United States. The quantity is one hundred and ten million ounces, enough to make no less than one hundred and fifty million silver dollars. The vaultage of mint is said to be unexcelled in this country, yet the steel-walled treasure holders are filled to overflowing and the bullion is being received from the government at the rate of three million eight hundred thousand ounces a month. Besides this amount, there are sealed in the separate vaults $50,000,000 in coined silver. The seal on the door has not been broken for two years. All the available storage space having been utilized, it has been found necessary to have another steel-lined vault constructed for the sole purpose of storing the bullion.

The new vault is about ten feet from floor to ceiling, about eight feet wide, and thirty-five feet long. With the silver piled clear up to the ceiling, this new storage place will contain but twenty million ounces, and at the present rate it will be filled in less than six months. The construction of still another one of these immense storage places for the silver is an absolute necessity should the purchase of silver continue.

This condition of affairs is far beyond all precedent in the history of the mint. Previous to 1890 it was a rare event to have stored within the walls of the mint more than a single million ounces of bullion. There was up to that time never a day when there were three million ounces at one time on hand.—*Pittsburgh* (*Pa.*) *Express.*

Never has such folly, if it were not also wickedness, been practiced as in the management of the U. S. treasury. The bankers chosen to do the business, and such only as, thus far since the war, have had anything to do with such matters, have paid little heed to the wishes of the people or the acts of congress. Every dollar of the stacks and tons of silver piled up in the treasury and carefully guarded at the people's expense is full legal tender and, in law, every way good to pay the people's debts to Shylock; if it had been so used and put into circulation according to the intent of the people's law, it would have helped to swell the volume of money in circulation, and keep up the price of labor and its products, to enable the poor man to live and pay his debts, and, consequently, the business man to keep out of bankruptcy. Only one class of men would have suffered in the amount and value of their gains by such course, which was the only lawful one, and that was the merciless Shylock banker class, whose interests required that the volume of money in circulation be as small as possible.

The law of congress requiring the U. S. treasury to pay out silver on current obligations of the government, was met by a resolution (by that gang of traitors known as the New York Clearing House) refusing to take what the people in their sovereign capacity as law-makers had made money from the beginning. Not being yet wholly wanting in self-respect, that body promptly passed a resolution forbidding the treasury to have further dealings with such a nest of traitors. Thereupon the clearing house canceled its offensive resolution, but the traitorous treasury official, the Secretary of the Treasury, who was himself a banker, took upon himself, and so confessed in his annual report, to render the action of congress of none effect by not offering the silver to the clearing house banks, but piling it up in the treasury. If congress meant anything by its action, then such a contumacious official should have been promptly punished, but he was not, and what he did, in defiance of law, has become the precedent for others to follow; because of this criminal lawlessness we have recently seen a corrupt and oppressive coalition of Jew bankers seeking to force the government, through fear of bankruptcy, to increase the war debt which we had been seeking to pay off for more than a quarter of a century, all that they might get more usury. The business man who should pay usury upon a vast debt, and at the same time pile up in his strong box—to which he should, from time to time, make large and costly additions, guarding the whole at large expense—vast sums of perfectly idle and useless money would be considered hardly *compos mentis*, yet he would be just as sane as Uncle Samuel, who has been, under the direction of bankers, doing just that same.

Cleveland is criticised for putting lawyers into positions of financial responsibility. If in doing so he has put in these responsible positions men who have sound common sense, and will give the country the benefit of it, men who are not merely the attorneys of bankers who will serve them for a consideration,—the country, in the end, will be grateful to him for the just and beneficent change.—*O. F. L.*

KORESHAN APHORISMS.

Use the ballot, not the bullet or dynamite. Recover the land by vote.

True commerce must have true money. False commerce must have false money.

Money is a principle in every domain, and in every domain it has its fictitious valuations.

Wealth of estate and wealth of industry conjointly comprise the substance of interchange.

Koreshanity will, in a peaceable way, so change the administration of public affairs as to provide for all.

The world, in its every domain, moves in the line and order of its development through regular stages of progress, and its conditions, in its every stage, are suited to the requirements of that degree, whether pertaining to sociological or physical development.

In what are denominated the ordinary forms of civilized government, the systems have become so much involved, and are so complicated with the intricacies of legal and other technicalities, that the machinery of government has passed beyond the aspect of common apprehension.

The rich, so called, are moneyed tyrants who have stolen the people's liberties, in which they bind them hand and foot, then rob them of their substance. The poor resent the injury, would destroy the rich, and if possible take their place. We would save both rich and poor by a destruction of the bone of contention, false money, the foundation of the competitive system.

It would not take long for us all to become rich, if we would only be willing to do it in God's way.—*Woman's Voice.*

"The Woman's Part."

Such is the title of a beautiful article in the *Arena,* by Cora Maynard. She perceives clearly that love must be the redemptive power in human society, and that it must be most potentially exercised by the womanhood of the coming age. There is a general recognition of the fact that in independence of man, on the material plane, woman will declare herself freed from any necessity to marry for *support.* This is true, and the ability of woman to maintain herself in all avocations, even those requiring the greatest strength of intellect, is compelling the reluctant admiration of men, and forcing them to open acknowledgment that she is soon to be, if not already, a formidable rival in the attainment of the highest intellectual honors. Yet, notwithstanding the allurements of such possible high honors, the love principle will ever control the lives of women, and they will continue to "fling away ambition" for honors incident to positions of public distinction, because of empty arms and hearts aching with the longings of motherhood. Such love *will* have its way. Where is the divine wisdom for its guidance? What shall protect that consuming love from a continuous descent into hell to be consumed by the fires of lust? The wedding day of woman's love and divine wisdom is at hand. That marriage will be the birth of the possibility of the salvation of God's humanity. So long as woman's love remains unmarried to divine wisdom, so long will she perpetuate the lusts of the flesh, the pride of life, the mortal body with its woeful characteristics of sin, sickness and death—evils which perpetuate a weary round of anguish unutterable. Mrs. Browning's words but half express the sadness of the mother's soul when she says,—

> "To bear, to nurse, to rear; to love and then to lose.
> To see my bright ones disappear, drawn up like morning dews."

As woman's gaze looks over life's highways and byways and sees the wreckage of humanity, can she fail to see that alleviation is toleration of abomination, and to instinctively ask divine intelligence? Is love so weak that it can *only alleviate?* May it not abolish, may it not reconstruct? Love is potential. Woman is the natural constructor of the human body. Why may not her inherent power of construction formulate the social body on the divine plan of organization? Man is the natural vivifier of the body's germ, and the sustainer of the constructor. Does not a universal law underlie these facts? *Think, O thinking* woman, have you not the inherent power to construct the social body on the Christ plan if that power is vivified by the God-man's love for divinity in humanity? If woman's supremacy is inherent, she shows a lack of wisdom when she *asks her rights* of *men.* She has simply to assert them, and in the name of God's humanity, she *has* the *right* to boldly assert her foundation right—a blood-bought right, purchased by Jesus, the Christ of God—even the deliverance from the "curse" of bringing forth children in sorrow, children conceived in sin and shapen in iniquity. As surely as Jesus the Christ delivered us from the curse, just so surely has woman the right to her own body, under any and all circumstances. It is her God-given spiritual birthright, and she who sells it for any "mess of pottage" places herself and humanity under the curse of curses, where she can find no place for repentance, until sorrow upon sorrow, resulting from her own wickedness, corrects her. The body of a Christian woman is the temple of the Holy Spirit, and should never be defiled by man's lust, or in defiance of natural law, which gives all forms of femininity the right to protect themselves from masculine dominance, and to reserve to themselves the power to say, "Never shall the maternal function be degraded by yielding to any impulse, not begotten of the yearnings of divine motherhood in my soul!" With this wise exercise of love for humanity on the part of true womanhood, such children as are born will be well-born.

Many make frequent use of the Scripture phrase, "Wives submit yourselves to your husbands." Few are found quoting the equally Scriptural statement, "Husbands love your wives *even as* Christ loved the church." What was the quality of Christ's love for the church? Was it pure, undefiled, self-denying? Did he seek to bring it to honor, to power and great glory? The promises to it—sealed with his blood—would so indicate. Did he look upon it with lusts of the flesh? Did he breathe upon it with a breath foul with tobacco, and intoxicants brewed in hell, changing him from a man to a beast? Did he seek to make it a timid, shrinking, frightened thing to be a slave to his beastliness that it might have bread to eat? *Nay! Nay! a thousand times nay!* His wonderful love for it wrung his soul with an agony that caused him to sweat great drops of his heart's blood. It led him to the cross of continual self-sacrifice. It led him to breathe out a spirit which made Paul say, "Husbands love your wives *as* Christ loved the church," and to say further: "The woman is the glory of the man."

Women of America! the Christ love for humanity is awakening in your souls. Your part is a marvelous one, a sacrificial one; may divine wisdom be given you soon to see it. Long ages have your tender arms reached down to your little ones, born to eat of the tree of knowledge of good and evil, that they might gain the power of discrimination, and, knowing good and evil, eat of the tree of life and become Gods, having the "Father's name written in their foreheads." The harvest time of the ages is here, and the mother love of woman, so long engaged in humblest service, is called to its divinest use. Its longings and its arms must, hereafter, reach up and not down. It is called to give birth to a divine sonship, to the promised "saviors," who were to "come upon Mount Zion." Woman is called upon in these "last days" to remember that Paul wrote that there remaineth a time when those "that have wives be as though they had none," and that those who have part in the first resurrection "neither marry nor are given in marriage, but are as the angels." The time was to come when it would be realized that "Except those days be shortened there should be no flesh saved." The time was to come when it would be woeful "to be with child and to give suck." When there would be "a great and dreadful day of the Lord." That time is here, the clock of the ages rings in the hour of the great transition,—a day of reconstruction; a day for the old heavens to roll up and pass away; a day for "the earth to melt with fervent heat;" a day when humanity will be melted by divine love for humanity; when man will love his brother whom he has seen, and find in him God whom he has not seen; a day when woman will arise in the purity of divine righteousness, and dam

back the lusts of man, till the fires of hell burn themselves out in the deeps of degradation, and the fire of divine love burns out the devils that tend them!

Woman, thy part, today, is the part of the Vestal Virgin, to tend the sacred fire, the fire of divine love that ever seeks to bring life and immortality to light, to establish the kingdom of righteousness in the earth! As the foundation of this wonderful work, assert the right to your *own body;* guard it as the *Holy of Holies!* Take the flaming sword of God's truth in your hands for your protection! Look tenderly, oh so tenderly, on the little children everywhere, and remember it is their right to be born of the Spirit into the flesh of Christ through a Divine Motherhood, to be manifest as the Lord in his glory! Remember that that glory cannot be revealed to you till the Spirit of truth triumphs in your own soul. That Spirit of truth waits to write the law of life in your hearts, and lead you into the highway of holiness. Many voices speak many things. The Spirit of truth has a voice,—the voice of the Messenger of the Covenant,—the forerunner of the new age. He speaks with authority. He carries the plumbline, and the true marks of the true cross. He waits for woman to find him coming from the tomb of Joseph to translate her to her true place in the kingdom of righteousness, to crown her with his own glory. Making her one with himself, she becomes the right hand of his power.

When the womanhood of this age realizes her high calling in Christ Jesus, she will purify herself as did her Lord, that the life conserved by her may be laid down at his feet, to be taken again through his divine Motherhood, which shall bring forth the sons of God.—*Bertha S. Boomer.*

Erratum.

In the article entitled "The Coming Woman," by Alice Fox Miller, in paragraph six, the sentence, "They can reach this state only through *natural birth* from the motherhood," should read through *spirito-natural* birth. This has no reference to common propagation, nor to virginal propagation, as in the generation of Jesus. It is a production of materialized forms through the function of the Motherhood who when she appears shall, it is declared, "Be called the Lord our righteousness.

Modern Evolution Opposed to Woman's Progress.

Woman has the inherent right to the legitimate exercise and development of every energy of her mind and body; the question of legitimacy to be limited only by her righteousness of purpose and wisdom of direction. Similar limitation applies with equal force to man's exercise of his rights.

There is no ground whatever for making any distinction between the civil rights of man and woman, that would not apply between man and man. There are all grades of development and capacity in both men and women, and if the law makes distinction in any respect, it should be in regard to capacity. We do not expect a boy to have the capacity of a man, nor hold the rights of a man; yet there are plenty of men, of a boy's ability, who are expected to fill a man's place, and who are given a man's rights to abuse them. On the other hand, there are plenty of women more able and intelligent than many men; yet they are denied, by men. civil rights freely granted to the most ignorant and degraded of their own sex.

Talk of justice ever being administered in the courts of the world! The idea is absurd so long as *one half of humanity* constantly, openly and self-righteously practice such absolute injustice on the other half. How can men do otherwise than sham justice to each other, when the very foundations of their legal structure rest on injustice?

If we believe, according to Bible statement, that man and woman are both laboring under a curse, we must also believe that, according to the same Bible, the time will come when "there will be no more curse." Leaving out of consideration the Bible story of the curse, if we take the theory of modern evolution,—that man is in his present conditions (identical with the conditions of the curse) because he is working his way up, or evolving, from a lower state,—we must also believe that the time will come when man will not be subject to present conditions; that he will have advanced into a much better and happier state.

Now observe the inconsistency of the masculine evolutionist. He hails with delight all progress of men and women *so long as the woman is still subject to or behind the man.* So long as she is his possession, her talent but adds lustre to his glory. But when she, obeying the law of evolution of her being, begins, in this nineteenth century, to rise to her just and rightful place *beside* man. as his peer, then "she is all wrong" and "out of her place;" "trying to unsex herself." See how his broad and grand ideas of evolution have narrowed down, and how one-sided they have become! He can embrace any amount of evolution for man—grand idea!—but that woman should begin to evolute on her own account—woman, his slave!—and should begin to break loose her chains, and bid fair to stand as his rival, possibly his leader, is an idea of evolution too advanced for even an evolutionist.

The question is not, does man accept this idea? but, can he hinder its fruition? Why an honest man, in favor of progress to the race, should oppose it, is a wonder. Everything develops through processes of law, and dces he think he can stop, or even retard, the workings of immutable laws? Rather will not he who sets himself up against their onward march be crushed beneath their overwhelming momentum?

So long as man refuses to recognize that the progress now being made by woman, which is different from, and greater than, any ever recorded as obtained or even desired by her heretofore, is her evolution, so long is he wilfully blind—and none so blind as those who do not want to see. His intellect, after all, is not so at fault as his will. If he is in harmony with the laws of evolution, why is he not glad and proud that she should come up to an equality with him? Because, though his intellect says yea, to the abstract idea, his living will, his selfishness and love of dominion, says nay, to the reality. And nay he will continue to say, in the face of all that woman will achieve, until she wins the laurels before his very eyes, as she has lately done in some of the colleges. Some evidences are irrefutable.

The idea of war between the sexes is very unlovely and repugnant to any right-minded man or woman; but is it any more repugnant and undesirable than continued inequality

and usurpations, when there should be equality to insure the best interests of society? Woman does not aim or desire to dominate the male sex, but to assume her rightful position in the economy of society, that it may come into a normal and healthy state.

Patient and self-sacrificing as is woman's nature, there is coming a time when the full development of these very qualities will enable her to sacrifice her own strong love of peace, of home, even of husband, children, friends, everything naturally dear to her, if need be, for the sake of rising into her proper sphere, because she will see that it is a duty that she owes to her God and to humanity. She will find no alternative consistent with her duty, but that she must take this step, and her patient and sacrificial spirit prepares her for it; and inasmuch as she makes sacrifice it is, in the end, as much for man as for herself. So she views it, and, so viewing, she can brace herself for the conflict, for conflict it must be, not of muscle, but of spirit, until she overcomes all opposition to the free exercise of her rights.

The full evolution of woman will be a matter of more acceleration than evolutionists in general recognize such growths to be. This is a fast age, the end of an age when we are to gather the now fully ripening fruits of the whole cycle, and the perfected womanhood will be one of the first-fruits to mature and yield her sustaining and nourishing power to the ennoblement of humanity.

Well would it become the manhood of this age to look to woman for aid in solving the social questions which now harass the world! But nay, the one way to institute social equilibrium, by adjusting man and woman to their normal positions, is ignored through combined ignorance and willfulness, and will be ignored until woman, through evolutionary development, according to the laws of God, shall assert and maintain her natural prerogative, as constructor in every domain.—*Alice Fox Miller.*

State Control of Children.

The most harrowing of all the accompaniments of the dire poverty seen in our large cities is the suffering endured by little children. Experience in Kindergarten work reveals the fact that thousands of children in our cities never have enough to eat, never know what it is to be without the gnawing pangs of hunger. They die from starvation, and the diseases induced by starvation. The great mortality among children in New York is not caused so much by the unwholesomeness of the quarters in which they live—though that is a factor—as by the constant starvation to which these helpless ones are subjected. In London this is so well known that provision is made for breakfasts for several thousands of the children under the management of the School Boards. In this country our system of charitable Kindergarten associations does something toward alleviating the horrors of the situation; wealthy women now establish these schools in our poor districts and clothe the children, and feed them, when necessary, as part and parcel of the duty of a wealthy woman to beneficiaries. But this is but a drop of help in the ocean of misery among children; and these little schools reach but comparatively few of the sufferers. There is always a large number of self-respecting people who will not put themselves or their children in the position of beggars; they will do without the necessaries of life before they will allow anyone to act the Lady Bountiful to them and theirs. These are the worst cases of all; they suffer and die in silence.

The public school system in the United States (not in England, for there the public schools are charity schools, only meant for the lower classes,) is a fair example of what might be done by the state for all its people, if the state would assume charge of the children from birth. If we look at the matter calmly—free from the bias of prejudice—it might be seen that it is of first importance to the good of the whole that the future citizen should receive his training from the people among whom he lives, and whom he may afterwards govern and serve. It is the right of every child born in the world to receive his share of the benefits bestowed by the Lord upon his creatures; that share is simply and wholly that he be so educated that he may be useful to his neighbor and to himself. That is every child's right, the right of usefulness to others; that is the Christian's right of inheritance in the Lord, use to the neighbor; for in the neighbor we find the Lord, and in serving the neighbor we give expression to the highest love of the heart, and the keenest thought of the mind.

The child, then, may claim from the hand of all the people the right to be useful. He claims, too, the needful preparation to bring him into that life; he claims free schooling, training in trades, in the sciences, in the arts, as his particular genius may demand, for all this goes to make up the good citizen and member of the republic. To receive this training from the whole community, the rights of the community or state in the child must be established; from this action alone can we see the salvation of our children. The whole people must see that each child has his share of the gifts of the heavenly Father, and must see that he is protected in the distribution of those gifts.

In the present condition—caused by our diabolic competitive system—we see one child born into countless millions, and not half a dozen squares away another is born into hunger and wretchedness, both moral and physical. There is no way to avoid this inequality but to make all children the property of the state, who as the mother of all will equally apportion her wealth among them.

The great barrier to this movement (which must and will be removed in time) is the family love,—of all loves the strongest and most absolutely selfish and self-centred. Family love sees only the good of its own; family love makes one woman load her child with useless finery while she looks on with equanimity at another woman's child in nakedness; family love crowds the palate of a comparatively few with delicacies at a cost that would give hundreds the food needed for wholesome life; family love says to one man, "You shall work only under the regulations of my Union; if you don't like it you may go hungry;" family love says, "I will only pay such wages as I am compelled to pay;" family love is the love that governs the beasts of the forest, who will rend and tear in pieces all others for the sake of their own young. It is the animal love, and is as far from the love exhibited by the Lord Jesus as night is from day. The divine human love embraces all, irrespective of race, color or condition; to the heights of this divine love we must

aspire in order to equitably distribute the wealth of the world among its children. The religion of the Lord Jesus provided for all his people under the law of communism; the government instituted by him included every member of the body. In the re-establishment of that divine government, through Koreshanity, every child will find not one mother, but many who will love him and guard his interests as a sacred trust.

That broader love of humanity that recognizes a brother in every child of God, nowhere finds so free a scope for action as in the Koreshan commune, under the law of love to God first, and love to the neighbor. In the communistic system of the body of United Believers, commonly known as Shakers, the children are taught, trained and cherished as nowhere else, but they are under the care of the community, the state, and *not* with their parents. It can be abundantly proved that nowhere in the world are children so surrounded by loving kindness and tenderness and the true motherly love that longs to give every child in the community the same privileges and blessings. We do not need to go far for an exemplification of the superiority of state control of children over parental, for we have it right in Mt. Lebanon and other families of that order of Believers, who, looking for the Lord's coming, have for one hundred years been striving to prepare a place for Him. To such as these the children of the republic might safely be entrusted. Before long we hope to see in earth the realization of their hopes and ours—the establishment of God's kingdom of right dealing, where women will no longer endure seeing their own children rolling in luxury while their neighbor's little one dies for lack of food. Our mills are crowded with children permanently deformed and stunted of growth by the nature of their daily toil; all the joyousness and light of their childish life crushed out by the needs of mere existence.

"Do you hear the children weeping, O my brothers,
Ere the sorrow comes with years?
They are leaning their young heads against their mothers,
And *that* cannot stop their tears.

The young lambs are bleating in the meadow:
The young birds are chirping in their nest:
The young fawns are playing with the shadows:
The young flowers are blowing toward the west.—
But the young, young children, O my brothers,
They are weeping bitterly!
They are weeping in the playtime of the others,
In the country of the free!"

The cry of the children is going up in groans from our prisons and reformatories, begging for work by which they may live; the only answer is to huddle them into these hells called reform schools, into reformatories from which they graduate versed in all the science and knowledge of criminal life. These are the loving kindnesses and tender mercies of our modern Christian civilization! These are the consummation and fruition of a church whose prop is faith without works! These are the jewel cases in which the crowning glory of eighteen hundred years of falsification is made ready to present to the King of kings! Will He recognize the pearls he strewed so lavishly before the world so long ago? Are our prisons and hospitals and lunatic asylums and reform schools the true fruit of the teaching of Jesus? Thank God, no! a thousand times, no! else every childish voice would cry out in utter despair of helplessness as many do even now:—

"And well may the children weep before you;
They are weary ere they run;
They have never seen the sunshine, nor the glory
Which is brighter than the sun:
They know the grief of man, without his wisdom;
They sink in man's despair without its calm:—
Are slaves, without the liberty in Christendom,
Are martyrs, by the pang without the palm,—
Are worn as if with age, yet unretrievingly
The harvest of its memories cannot reap,—
Are orphans of the earthly love and heavenly:
Let them weep! let them weep!
They look up with their pale and sunken faces,
And their look is dread to see,
For they 'mind you of their angels in high places,
With eyes turned on Deity;—
'How long' they say, 'how long, O cruel nation,
Will you stand to move the world on a child's heart,—
Stifle down with mailed heel its palpitation
And tread onward to your throne amid the mart?'
Our blood splashes upward, O gold-heaper,
And your purple shows your path:
But the child's sob in the silence curses deeper
Than the strong man in his wrath!"

—Mary C. Mills.

Light and Liberty—The Signs of the Times.

Day is breaking—light is dawning,
Clouds are rifting—hail the morning
Of earth's golden day!
Angel heralds are proclaiming
Light and life—the ray containing
Truth without alloy.

Men in darkness have been sitting;
Creeds and dogmas have been fitting
Shackles on their slaves.
Error long has been triumphant,
Crushing freedom—warping judgment,
Branding men as knaves,

Soon the light shall shine in darkness;
Men no longer shall be heartless;
Liberty shall reign!
Priestly craft shall lose its cunning,
Knavish politics their dunning,
Chased by truth divine.

Angel heralds are proclaiming
Light and love; to thwart this scheming,
High their ensign waves.
Knowledge will be liberator,
Justice, heaven's bold indicator,
Men no longer slaves.

Thomas Powers.

Miss M. E. Odgen, who has for three years been chief clerk in the money order department of the post office at San Antonio, Texas, has been placed on the board of examiners of post office employes for that city. The postmaster, Mr. Johnson, says Miss Ogden has given better satisfaction as money order clerk than any man he could find. There are no half-burnt matches lying around on floor or table, no half-smoked cigars or cigarette ends, no cuspidores, and fewer errors and more neatness in keeping the books.

Mrs. Martha D. Stickland is the first woman to obtain a license to practice law in Tennessee. She has now several classes in parliamentary law among the ladies of Memphis. *—Ex.*

The Present Crisis.

When a deed is done for Freedom, through the broad earth's aching breast
Runs a thrill of joy prophetic, trembling on from east to west,
And the slave, where'er he cowers, feels the soul within him climb
To the awful verge of manhood, as the energy sublime
Of a century bursts full-blossomed on the thorny stem of time.

Through the walls of hut and palace shoots the instantaneous throe
When the travail of the Ages wrings earth's systems to and fro;
At the birth of each new Era, with a recognizing start
Nation wildly looks at nation, standing with mute lips apart,
And glad Truth's yet mightier man-child leaps beneath the Future's heart.

Hast thou chosen, O my people, on whose party thou shalt stand
Ere the doom from its worn sandals shakes the dust against our land?
Though the cause of evil prosper, yet 'tis Truth alone is strong,
And albeit she wander outcast now, I see around her throng
Troops of beautiful, tall angels, to enshield her from all wrong.

We see dimly in the present what is small and what is great,
Slow of faith how weak an arm may turn the iron helm of fate,
But the soul is still oracular; amid the market's din
List the ominous stern whisper from the Delphic cave within—
"They enslave their children's children who make compromise with sin."

Slavery, the earth born Cyclops, fellest of the giant brood,
Sons of brutish Force and Darkness who have drenched the earth with blood,
Famished in his self-made desert, blinded by our purer day,
Gropes in yet unblasted regions for his miserable prey;—
Shall we guide his gory fingers where our helpless children play?

Then to side with Truth is noble when we share her wretched crust,
Ere her cause bring fame and profit, and 'tis prosperous to be just;
Then it is the brave man chooses, while the coward stands aside,
Doubting in his abject spirit till the man is crucified,
And the multitude make virtue of the faith they had denied.

Count me o'er earth's chosen heroes,—they were souls that stood alone,
(While the men they agonized for threw the contumelious stone)
Stood serene, and down the future saw the golden beam incline
To the side of perfect justice, mastered by their faith divine,
By one man's plain truth to manhood and to God's supreme design.

For Humanity sweeps onward; where today the martyr stands,
On the morrow crouches Judas with the silver in his hands:
Far in front the cross stands ready and the crackling fagots burn,
While the hooting mob of yesterday in silent awe return
To glean up the scattered ashes into history's great urn.

They have rights who dare maintain them; we are traitors to our sires,
Smothering in the holy ashes Freedom's new lit altar-fires,
Shall we make their creed our jailer? Shall we in our haste to slay
From the tombs of the old prophets steal the funeral lamps away
To light up the martyr fagots round the prophets of to-day?

New occasions teach new duties; Time makes ancient good uncouth;
They must upward still and onward, who would keep abreast of Truth;
Lo, before us gleam her camp-fires! We ourselves must Pilgrims be,
Launch our Mayflower, and steer boldly through the desperate winter sea,
Nor attempt the Future's portal with the Past's blood-rusted key.

—*Lowell.*

Most of the people at the table were men, and they were making merry over the subject of feminine vanity. At last, one of the few women present felt moved to say a word.

"Of course women are vain," she remarked, "and, equally of course, men are not vain. Why," she added, with a glance around the table, "at this very moment the necktie of the handsomest man in the room is up the back of his collar."

Then she smiled, for every man present had put his hand behind his neck.—*Drake's Magazine.*

It is not usually from the lips of the wisest men that sneers at women's intelligence are apt to fall, but from the lips of boys unacquainted with the world, or of men whose lack of wisdom has been a fruitful source of amusement or profit to women or wiser men.—*George Pellew.*

Life and Living.

What matter if our living seemeth poor,
If only life shall keep an open door
To those high visitants who enter in
The lowly household, if kept clear from sin?

What matter if the world should pass us by,
If sometimes from the overarching sky
Some subtle message should steal softly down
To make our bowed heads prouder with its crown?

Yet, surely, in this life it is more meet
That life and living both should be complete,
That household be the highest and the best
Where meet the earthly and heavenly guest.

—*M. C. K.*

Jordan.

What saith the Spirit to the poor and oppressed?
Come unto me, and I will give you rest.
Are ye heavy laden, have ye fallen by the way?
Jordan hath the power of healing.
Brave ye the billows now and again,
Healing from blindness, from sorrow and pain,
Oh, be persuaded the waters to try,
God in his mercy is dealing.

—*Shaker Hymn.*

"Insult not another for his want of a talent you possess; he may have others which you want."—*Wisconsin Citizen.*

It may be that the Lord permits some men to accumulate millions to teach mankind that gold without God cannot enrich.

Beginning with April 1, all Germany abandoned local time and adopted standard time, which for that region is one hour ahead of Greenwich time.

When the rich man is lifting up his eyes in torment, the devil isn't caring how many nice things are being placed on his tombstone.—*Ram's Horn.*

Mississippi, Kentucky, Tennessee, South Carolina and West Virginia all employ women as State Librarians and pay them good salaries. Their services are entirely satisfactory.—*Ex.*

Edison prefers women machinists for the delicate details of his electrical inventions. He says they have more fine sense about machinery than most men. He employs two hundred women.

Protection of the tyrant and aristocrat, and the slavery of the masses through so called American protection, *may* be enjoyed by the laborers of the country; it certainly *is* enjoyed by the men who tyrannize over the laborers and rob them of about three fourths of what they earn; first, by pocketing about two thirds while they put one third into the pocket of the employe. Second, by compelling them, through "protection," to pay a high price for articles they had created for a small price. All increase of the price of bullion through monetization is fiat. All money thus made is fiat money. Fiat money, of whatsoever material composed, whether of gold, silver, copper or paper, finds its way to the maw of the money-shark, augments the depression of the wage worker, and increases the power of the plutocrat over the wage slave.

THE SLAVERY OF DEBT.

The people of Hungary have been sold by their guardians, the government officials, into *perpetual slavery*. The Hungarian government, through its minister of finance, on the fifteenth of January, 1893, entered into an agreement with the Rothschild syndicate, by which Hungary is burdened with a perpetual, non-taxable gold debt (bonds), bearing four per cent interest. Bonds mean bondage; bondage is slavery. The wisdom (?) of this same government has been spread far and wide over this country, as being exemplified in the zone system as applied to railways; but if the intellectual acumen possessed by these officials is properly exposited in their criminal or asinine (which?) contract with the notorious Rothschild clique, we should be cautious in adopting any innovation proceeding from such a source. Hungary does not stand alone in this unenviable position. There is not a civilized (?) nation of the earth which is not in a similar predicament. Under the plea that future generations must bear part of the burdens resulting from the family fight in our land, of thirty years ago, a vast debt was fastened upon the people of the United States; as a result, after paying five thousand million dollars, principal and interest, the debt is virtually greater than ever. The battles of that war had to be fought then; the food to maintain the soldiers, their clothing, amunitions and other appliances of combat, had to be produced and provided for at that time. The lie that future generations can in any wise aid or assist in the burdens of the day is the most mendacious ever uttered by nefarious bunkoism to further its nefarious schemes. It is said that the purpose of the South in precipitating the conflict was merely the extension of slavery; if so, it was most gloriously successful. No other conclusions can be arrived at, when former slave owners of the South affirm that the present relations, obtaining among them, are more profitable than of yore.

Slavery by debt existed to some extent north of the Mason and Dixon line before the war, but since that event it has become almost general; largely due to the crushing indebtedness placed upon a confiding people with devilish ingenuity, giving a shadow of an excuse for the extortionate taxation levied in the form of duties on imports, obstructing international commerce. This outrage was made greater and greater by accumulative legislation until the common people lay maimed and bleeding by the wayside, having fallen among thieves; and while the priest and the Levite are passing by on the other side, they are waiting for the good Samaritan to come their way, to pour oil and wine (good and truth) into the bleeding wounds, and liberate the captive and set the bondman free. What is debt? What are bonds? That no bonds need have resulted from the last war has been pointed out by many an able writer. Why should there? While some were at the front, fighting the common enemy, others pursued the productive walks of life; it seems but just that those who enjoyed security to limb and life, in the paths of industry and commerce, at the cost of others who were exposed to instant death, to grievous wounds, to exposure in inclement weather, the hardship of the forced march and the various dangers and mishaps that result from war, should have provided for and remunerated the police power (soldiers) that defended against invasion. This all could have been done without a single bond, or a single ounce of gold or silver. Nearly all so called public debts have been incurred by the emergency of war, of public improvements or the prodigality of rulers. It goes without saying that there never was any occasion for debt in all such cases. But, how about private indebtedness? Why does the private citizen go in debt? Simply because usurpations, called government, have created debts; they have furthermore enacted that labor products cannot pay debts; to crown their infamous criminality, they extort tribute, not in human labor products but in gold, money, which is in the possession of others. In default of acquiescence in this unblushing demand, these outlaws, draped with the mantle of justice and legality, proceed to confiscate the results of toil and application of the protestant. If the victim does not protest, he must wend his way to the princely mansion of the usurer and humbly supplicate to become the slave of Shylock, to be enabled to stay the hand of the ruthless tax-gatherer.

Some of the plutocratic press, in trying to explain the staggering mortgage burdens of our farming communities, state that much of the debt is incurred in the buying of land. Is this true? We doubt it. Whatever the cause may be, how comes it that men go in debt buying land? During the days of fugitive slave laws, when a human being with a black skin was brought before a judge in Maine, by a fellow mortal in a white skin, who claimed the black man for his slave, the judge requested the claimant to show his title to the negro; after presenting a number of papers, the judge finally said: "Show me your title from God!" What right has any man to extort money, service or any other consideration for the use of land? Show us your title from God! At the present time, thousands, poor and homeless, are camping on the borders of the Cherokee strip, prevented from entering thereon and engaging in the activities of support by an agency that, it is ignorantly supposed, was instituted to secure the rights and welfare of citizenship. Debt is slavery; it is more dangerous than chattle slavery, because the unhappy, miserable wretch deludes himself with the stale fiction that he is a free man. Debt is the creature of human enactment. It was born of legal tender money! By denominating gold, or even a rag of paper, legal tender in contradistinction to other factors of social life, to commerce, human legislators have enacted slavery.

"Choose ye this day, whom you will serve; God or Mammon!" All those who favor money of any kind, (money is the creature of human law-making) favor slavery. Money is the "mark of the beast" of Revelation. The Chicago *Times*, in an article entitled, "Wanting to Demonetize Gold," criticises an English magazine that favors such a move, and in doing so it quotes from the same the item that only one half of a per cent of gold is at the present time needed in the balancing of commercial transactions. Surely this showing is sufficient to show the error or rather crime of gold or money. Countless millions of many generations have been and are being ground in the mire of misery, poverty, starvation, suicide and death beneath the remorseless wheels of the car of juggernaut of gold, of money.

The cries of agony, the tears of the oppressed, have gone to an avenging heaven, and not in vain. The deliverer is

coming, is at the very door. Then rally to the banner-bearer! Swell the "White Horse Army," the host of liberty! Set up a mighty shout that shall topple over the walls of Jericho, the enactments of robbers and thieves! Destroy the money power! *Demonetize Gold!—Carl Gleeser.*

The Railway Problem.

The discussion anent the nationalization of railways, as it is called, in the press of the country is assuming considerable proportions. We have been silent upon this question up to the present, not because we have no well defined convictions upon this subject, but because the time for its scientific exposition is not quite at hand. But the extensive agitation of the matter now, imposes upon us the duty of expressing our protest against any and every proposal of government purchase of railways on the basis of a money valuation. In spite of all the corruption in government circles, the hoary chestnut is regaled of the economical management of the railways that might be expected if the same were placed under governmental regime, when the wastefulness, the prodigality, the inefficiency of the public service under the spoils' system has become a hiss and a byword among the nation.

We do not write this article in defense of the piratical gang which is in control of the public highways of our land; indeed, we fail to find language adequate to express our indignation at the shamelessness of the open-handed, unblushing methods of spoliation that are practiced by these leeches on our public. Yet, having personally observed the government railway system, operative in Australia and Germany, we have, by comparing them with the article at home, concluded that it is about six of one and half a dozen of the other. To instance the Australian railway system, which,—with the exception of the Great Southern and Midland railways in western Australia, builded under land grant concessions—is owned and operated by the government, they very often fall short of paying operating expenses and the interest on the debt incurred in their construction. Much of the money borrowed for railway purposes by the colony of Victoria was secured at the low rate of interest of two per cent per annum; nevertheless, they have what is called a deficit in the railway budget, and the difference has to be made good by direct and indirect taxation. As the principal cities of the Australian continent are located on the seaboard, and the coast-line is most populated, this will explain why railway traffic is cheaper in Australia than with us, for the government has to meet the low rates of ocean freights and travel, and then turns around to reimburse itself by direct and indirect taxation. Much loose vaporing and gushing has been displayed by empty headed, would-be-leaders of public opinion. One single item has been cited from some foreign railway method to be woven into beautiful fairy tales, glowing fancies. Verily, distance lends enchantment to the view. This is not common sense, to take a single factor out of its context. The question should be, what proportion bear the rates of travel and of freight to the income derived by the people on an average? When this method is adopted, we find that there is nothing for the benefit of the people at large in either system. The government systems, as well as the private systems of railways everywhere, have been constructed on the debt system. Therefore, they are operated for no other purpose than to earn tribute for the money-lender. The railway problem, at the present time, should be given a rest. Its solution will be child's play when the money question has been disposed of.

Concentrate all your effort, all your power, for the supreme purpose of dethroning King gold!—*Carl Gleeser.*

Will He Do It?

It is reported that the Jewish money lenders of Europe are combining to place a financial boycott upon Russia, and thereby seriously embarrass the Czar's administration. This places the most powerful weapon in the hands of the autocratic ruler of all the Russians—the opportunity of a life time to retaliate upon his Semitic enemies by striking them in the most vital part of their fortress. Let him *demonetize gold* throughout his dominions, and initiate the movement for the overthrow of the rule of money.—*Carl Gleeser.*

Tariff.—It is for the financial interest of the speculator to prevent the common laborer from being supplied with the essentials of life at producers' prices. The laboring masses produce the goods and wares which they—the masses—consume. High tariff increases the price of these productions, and compels the laborer to live from hand to mouth, paying a profit upon the thing of his own creation.

We must cease to talk of "capital and labor" as if capital belonged to the few, who have in their possession what they call capital. If the so called capitalist really owns what he calls wealth, and we acknowledge this title, then we admit a controversy between capital and labor. Otherwise the fight is between those who have been trampled upon in their rights, and the few who have robbed them.

The war between so called "labor and capital" waxes warmer, and will continue to do so till the settlement of the question upon absolutely just principles. No sensible and just person will deny that there is a great wrong somewhere, and no broad-minded man will claim that the wrong is exclusively on the side of either the laboring man or the capitalist.

When the interests of one half of the capitalistic thieves are subserved by high tariff, and the other half by free trade, according to the character or location of the business, there is something wrong somewhere.

The purification of the commercial center in the domain of sex affords that energy denominated the pure or Holy Spirit, and when the vortices of life are full, there is a baptismal font. In this rests the hope of the world, and that hope is in the power of woman to declare and maintain her integrity. Here must begin the revolution.

PUNGENT PARAGRAPHS.

Hell without a dramshop would be a dull place.

Strong drink is the destruction of heaven in the man, but is the inspiration of hell.

If you expect to reap heaven as your reward, you cannot begin planting the seeds too soon.

"The love of money is the root of all evil."—*Paul.* Where now is the Christian that is denying himself of this sin?

If Adam had foreseen what fools people would become about dress, he would have hesitated even to introduce the fashion of fig leaf attire.

The medical colleges send forth every year hundreds of newly fledged doctors to heal the sick; the sick are still sick, but the doctors get "well heeled."

If you want the world saved, go to work to save it. Get your own little world, yourself, saved to God, then perhaps you can help him to save somebody else.

The emperor of Germany has undertaken to protect his subjects from Allopathic doses of gospel. He has ordered the fashion set for six, instead of fifteen minute sermons, as heretofore.

"A large part of the devil's work is to make wrong people think they are right."—*Ram's Horn.*

His efforts are equally great to make right people think they are wrong.

Giving to fine churches and to fat ministers is not giving to God. Give to God's poor, one of his little ones, then you will give unto him. Who are his poor but those that give up all to him?

Trust combinations surely have about reached their climax and destruction when, as we learn, a trust has been formed on playing-cards. No man ever did put his trust in them but was floored by a flush or a straight.

The bankers vainly imagine that with law, locks and safes, they can preserve their wealth. But when the Lord comes as a thief in the night he'll bring his "jimmy" (his James) and other apostles with him!

When a man amasses millions by robbing labor, under due forms of law—law bribed of venal legislatures—he is lauded to the skies as a successful business man. When a poor woman steals a loaf of bread for her starving children, it is plain, common stealing and she is jailed.

Murders have increased in this country from three thousand to seven thousand annually, in the last three years; the newspapers teem with suicides, robberies, rapes, mobs, strikes, arson, swindles, abduction and seduction of girls; divorce courts are busy, food is almost universally adulterated, —in fact, all business is mostly carried on in a rascally way to get money any way so as to get it; classes are arming against classes; secret societies are plotting and threatening. Still the same fool that remarked to Noah that he "didn't think there would be much of a shower after all," pops up now and says, "What of it? It was always so and always will be."—*J. S. Sargent.*

SHARP CUTS.

Poverty, thou half-sister of death, thou cousin-german of hell! where shall I find force of execration equal to the amplitude of thy demerits?—*Robert Burns.*

As long as the money monopoly shall not be stifled, it is needless to deal with the minnows that play around this immense devil fish.—*Herald, Montgomery, Ala.*

The intrinsic value idea of money has been abandoned by the best writers and thinkers. Coin is not a safe basis for money. The base is too small.—*Encyclopedia Britannica.*

The expense of running the government was, at first, less than fifty cents per capita. It has now reached over $8. Extravagance and interest on unnecessary bonds is what is doing it.—*Omaha Tribune.*

Strikes nearly always result disastrously to organized labor. If the various unions and organizations will join the farmers in a strike at the ballot box, results will be more satisfactory.—*Texas Forum.*

What a dreadful thing it would have been if, when Adam and Eve were commanded to earn their bread by the sweat of their face, there had been no capitalists ready to employ them!—*K. of L. Journal.*

If the well-meaning people who are anxious to abolish the sweating system would think a little, they would probably see that the system is an effect, and can only be gotten rid of by abolishing its cause.—*K. of L. Journal.*

If the people were just as clear-headed, independent, and careful about their public duties, as they are about their private affairs, it wouldn't be long before they would be out of debt, prosperous, and independent.—*Southern Mercury.*

Monopolies are digging their own graves. Whenever the United States courts will stoop so low as to do the bidding of these great monopolies without a color of law, then surely the public will rise in their might and say, "Enough; you must stop right now."—*The Inlander, Portland, Ind.*

Before "de wah" a good nigger was worth $1,000. When the fiat at law was taken off there was a big "drap" in de market. Same way with silver, and would be with gold, but some folks don't know enough to believe it.—*Era, Robinson, Ill.*

So long as the ballot box decided in favor of the slave aristocracy of the South, they respected it. The moment the ballot box decided against them, they appealed to the sword. The aristocracy of today will pursue the same course. The battle began in Kansas, and what more apparent than that the next will also.—*Ottawa Journal.*

The greatest menace to this town (Chicago) is its control by a newspaper oligarchy. Banded for power and plunder, a press combine will grasp the substance while leaving the people the form of popular government. Puffery of slaves, slander of opponents is the weapon of this ambitious and remorseless combination. The reputation of no citizen is safe at its hands unless he accepts its mastery.

Smash the press oligarchy!—*Times.*

THE LATEST SPOKEN.

Judicial Despotism.—The attempt to establish a tyranny of money kings in this country, through the courts, got a staggering blow the other day in Minnesota, and every citizen of the United States owes Mr. Donnelly a debt of gratitude for the force with which he delivered the blow. It is a principle more than a thousand years old and an unquestioned law in every civilized nation on earth, that legislators are free from arrest while serving in such capacity. Today, under that law in despotic Germany, there is sitting in the Reichstag a man who came from the state's prison where he was serving a sentence under conviction of the courts, and to which he must return when the Reichstag is dissolved. But while he is a legislator, even the despotic German emperor dare not touch him with his little finger. To establish that principle a thousand battles have been fought and patriots in every land have shed their blood like water. Without such a principle free government could not exist. Yet in the last two years we have seen petty republican judges in three states, viz., Nebraska, Kansas, and Minnesota, undertake to set themselves up as superior to the legislature, arrest the members, issue orders to them in the form of mandamus, and in every way override this law of all nations. They assume more power than any emperor or potentate of Europe.

The constitution of the United States declares that "Senators and representatives shall in all cases, except treason, felony and breach of the peace, be privileged from arrest during their attendance at the session of their respective houses, and in going to and returning from the same, and for any speech or debate in either house they shall not be questioned in any other place."

Every state constitution has a similar provision. It seems that the money kings have resolved that their assaults upon liberty in the United States are to be made through the courts. The appointment of the democrat, Jackson, by the republican, Harrison, had a definite purpose.—*Nonconformist.*

Bull Fight.—A correspondent of the *Argonaut* (San Francisco), writes from Jerez, Spain: "Last week I met Mazzantini, the great matadore of Spain. He told me that he had been offered some fabulous sum to go to Chicago next year for twelve bull fights. The contracts are signed and he expects to go. I can hardly believe it! It is the most barbarous, the most outrageous sight I have ever beheld—poor horses, blindfolded, put there to be torn and ripped open by the long horns of an infuriated animal! Beautiful bulls, which for generations past have been bred to be ferocious, are turned into a ring, from which they can only be taken out dead; holes as large as my fist are jabbed into them by the lance of the picadores, the sharp hooks of the bright colored banderills fastened into the fat of their shoulders. Goaded and tortured on every side, until, bleeding and exhausted, they run at the matadore, standing alone in the ring, often so weak from the loss of blood that they stagger. The final blow is given, the matadore runs his long sword in between the bull's shoulder-blades into his lungs and heart. Sometimes he dies instantly; at other times the stroke is not so successful and the bull bleeds to death. We Americans are the most civilized people of the world. Shall we allow this nation, the last of all the Christian world, to drive us down to their level, and imbue our people with the thirst for blood which generations of education and culture have hardly succeeded in effacing from our characters? I beg, I pray, I implore you to say that it shall not be!"

Demonetize Gold.—It is time to take the bull by the horns.

It is time to show the infamy and folly of the system that enables the holders of the limited am unt of gold in the world to control the business and the people of all the world. The most effective way to do this is to show the utter uselessness of that metal. One of our writers says that the only use to which gold can be put, is to make idols for the heathen and to plug up rotten teeth. If anyone can give any other use, the *Advance* would be pleased to hear of it.

Suppose all the gold in the world were dumped into the Atlantic ocean;—it would scarcely cause a ripple in the affairs of mankind. From 1861 to 1879 not a dollar of gold or silver was in circulation in the United States, even fractional currency being made of paper. But there was money enough to do the business of the country, and, as a result, more miles of railroad were built, more factories erected, more business done, and the people prospered more than at any time before in the history of the country.

This demonstrates that metallic money is not necessary to secure prosperity. In fact, metal is the most unreliable of all materials for that purpose.

Experience demonstrated long ago that gold is the most cowardly of all moneys—it invariably disappears on the approach of danger. Let a war occur—let a financial panic come—and gold disappears invariably. All great wars have been carried on without these metals—all panics were followed by a suspension of "specie payments." And if a material fails just in the time of danger and trouble, why should we rely on it when there is no trouble in sight?

Now suppose that by some revolution of nature all the iron and steel were to sink to the bottom of the sea. What would be the result? We could have no plows, no agricultural machinery, no spade or shovel even; we would have to do without railroads, telegraphs, telephones, printing presses, etc.; lacking these necessities of civilization, the world would relapse into barbarism. This proves that iron and steel are intrinsically more valuable than gold or silver. Benjamin Franklin asserted this a century ago.

Then why should these actually useless metals, but above all, why should the most useless of all, gold, secure the monopoly of being used for monetary purposes? Every sensible person must admit that its great scarcity makes its use as money impossible. While all concede its scarcity, its upholders claim that paper money based on gold will prove satisfactory. There is logic for you! First they concede that there is not enough gold to do the business of the world, and then they want to issue paper money, redeemable in the material which according to their own admission they have not got and cannot obtain.

There is but one remedy—demonetize useless and superfluous gold.—*Milwaukee Advance.*

The Wages of Sin is Death.—I don't say it out aloud, but in my innermost soul I feel that there is no longer any room for hope for the American republic save through a revolution, a baptism of blood.

It was the sage of Monticello who, beholding the tears of a divided family on the auction block, exclaimed: "*I tremble for my country when I remember that God is just, and that his justice cannot sleep forever.*" This may have been prophecy dictated by inspiration, but it was founded on the never-changing law that links events to their causes throughout the universe. The guilt and crimes perpetrated against humanity by this nation during the last quarter of a century, especially the last decade, have ascended in a cloud of retribution that hangs over us and portends the coming storm. A sorry philosopher is he who thinks to stay its desolation. We do not need one to come from heaven to assure us that the "*wages of sin is death.*" The solemn declaration is written, not on Judean parchment alone, by pen of inspiration, but in all history, in all experience, and on the face of nature all over the dominion of God. Call it what we may, the vengeance of Jehovah, or the action of natural causes and effects, the result is the same.

In my mind there is no longer any room for hope. In the days gone by we might have averted the doom by forsaking our sins, and turning to the way of justice and righteousness; but we have allowed the evil to accumulate, and nature must be true to herself;—we may not repeal her eternal mandates.—*Cor. Vanguard.*

Why Tramps are Plenty.—A man was yesterday seen on the streets trying to sell a small bag of coffee. Everybody whom he asked to buy it thought he stole the coffee, and therefore refused to buy. He finally told his story to Marshal Garr, who succeeded in selling the coffee to a grocer for $2.60. And this is the story the man tells, and he bears the marks of truth and veracity. His name is Alex Rollwitz; he has been at work for Contractor Heckert on the Spearfish extension. He has worked four weeks in snow and mud up to his knees. Yesterday morning he was taken sick and was unable to work, consequently was discharged. The boss claimed that there was due him $4.40 and that he would have to take his pay out of the commissary, and proceeded to weigh out thirteen pounds of coffee which was given to the man in payment for his four weeks' work, which coffee he sold in this city for $2.60 as stated above.

Talk of the sweating shops of New York City! In brutality they cannot compare with the railroad camps of the Black Hills. Men are shipped in here from five hundred to one thousand miles from their homes, where no possible employment is open to them except to work upon the grade, and are then robbed and plundered as this man has been. It is not only a gross injustice to the men, but also to this community, which is now almost overwhelmed by idle men whose stay in the camps has been made intolerable by their treatment.—*Deadwood Independent.*

Resignation a Crime.—For a long time a sham angel, with borrowed robes of virtue and a stolen sceptre of authority, has tried to persuade the world that fortitude and submission combined are lovely; that for a suffering creature on his knees, with teeth set, to unmurmuringly bear and endure. is a spectacle worthy both of sympathy and reverence. To this counterfeit angel many men and women have written beautiful, sad poems and pathetic stories, and many thousands of people, but chiefly, almost wholly, women, have offered up their uncomplaining, unprotesting lives, with a martyr's confident hope of future reward. All this is profoundly wrong; patience under evil is tacit encouragement of evil, and to submit to pain is to sanction the torture. Resignation is selfishness under another name, is cowardice under a white veil of goodness. The patient endurance of wrong leaves wrong free to elsewhere spread itself in this generation, and to transmit its widened influence to the next generation.—*The Dawn, Australia.*

Debt, a Bad Policy.

A few days ago we noticed that the floating debt of the Northern Pacific Railway exceeds nine millions of dollars, and that it worries the officers and other owners in that corporation to a great extent. While the policy of some corporations is to run in debt to the largest possible limit, the policy of others is to keep out of debt, that share owners may not have their interests and investments jeopardized through the recklessness of officials. The history of the Atlantic Pacific Railway Tunnel is clean and interesting. It differs widely from the history of the Panama Canal, in which the people of France have lost three hundred millions of dollars, gone forever. Tunneling the Rocky Mountains is as great an enterprise as was the tunneling of the Alps or of the Hoosac Mountain, and the man who projected the work and has carried it on to success will thus send his name into history as one of the greatest engineers of this or any other country. By sending six cents in stamps to M. M. Pomeroy, President, Rooms 46, World Building, New York City, those caring to read of this great work in Colorado will receive a large 36-page illustrated descriptive pamphlet, telling all about it, and what the men and women who are already interested have accomplished.

In Review.

The *Monist* for the current quarter has come to hand, containing the following list of contents. "Religion and Modern Science," by Prof. F. Jodl. "The Religion of Science," by Dr. Paul Carus. "The Superstition of Necessity," by John Dewey. "The Issues of Synechism," by G. M. McCrie. "The Fourth Dimension," mathematical and spiritualistic, by Prof. Hermann Schubert. "The Religious Outlook in France," by Theodore Stanton. "New French Books," by Lucien Arreat. Published by the Open Court Publishing Co., 169-175 La Salle St., Chicago, Ills. Single copies, $0.50; $2.00 per annum.

"How Nature Cures," is the name of a pamphlet by Emment Densmore, M. D.; published by Stillman & Co., 1398 Broadway, New York, N. Y. Price $0.25. It contains more truth, more genuine hygienic instruction than we have ever found in any similar publication. We fully indorse the following quotation: "Health is man's birthright. It is as natural to be well as to be born. All pathological conditions, all diseases, and all tendencies to disease are the result of the transgression of physiologic and hygienic law."

Church and Society Notices.

The SOCIETY ARCH TRIUMPHANT meets Tuesdays at 8 o'clock P. M., at Beth-Ophrah, Washington Heights; also Fridays at 7:30 P. M., at Sunlight Flats, Cor. Wright Street and Normal Park Place, Normal Park.

All desiring to hear the doctrines of Koreshanity discussed should frequent these meetings, where they will be cordially welcomed. On the first Tuesday and Friday of each month the meetings of the Society are devoted to the transaction of its private business. None are admitted to these meetings but members of the second court.

Those desiring to unite with the Society Arch-Triumphant must do so through cards of application furnished by Mrs. V. H. Andrews, Secretary, Beth-Ophrah, Washington Heights, Chicago, Ill. The Home—Ecclesia—cannot be entered except through the Society Arch-Triumphant.

There are services every Sunday morning in the parlor of the Sunlight Flats, corner of Wright Street and Normal Park Place, at 11 o'clock. Good speakers lecture on these occasions on Koreshan Science. Also every Sunday evening at 7:30 o'clock at Beth-Ophrah, Washington Heights. Public invited.

The WOMAN'S MISSION meets Friday at 2:30 P. M., at Sunlight Flats, corner Wright Street and Normal Park Place; also Tuesday at 2:30 P. M. at Beth-Ophrah, Washington Heights. Ladies are invited to attend these meetings and investigate Koreshan Science.

The GOLDEN GATE CAMP, S. A. T., holds its meeting every Tuesday eve. at 8 o'clock, at 102 O'Farrell St., A. O. F. Building, Room C., San Francisco, Cal.

Also, a Woman's Mission Thursday afternoons at 2 o'clock at 2512 Fillmore St., San Francisco, Cal.

The residence of the secretary is at 1227 McAllister St., where any information may be obtained.

The DENVER BRANCH of the Woman's Mission of the Koreshan Unity meets every Thursday afternoon at 2:30 P. M., at the residence of Mrs. C. L. Eastman, 337 Evans St., Denver, Colo.

Ladies are invited to meet with us, and investigate Koreshan Doctrine.

CAMPUS SAGITTARIUS of the Koreshan Unity meets every Tuesday evening 7:30 o'clock, at the parlors of Mrs. Wurtemberger, 428 Washington Street, Portland, Oregon. Mrs. Ella M. Castle, President. These meetings are open to the public, except the first Tuesday in the month.

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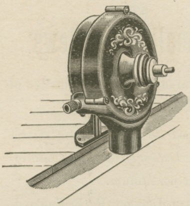
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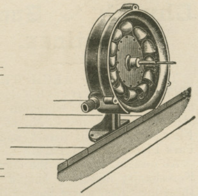
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